

A CONCISE

*catalogue
p. 145*

HISTORICAL ACCOUNT

OF THE

PRESENT CONSTITUTION

OF THE

UNITAS FRATRUM;

O R,

UNITY OF THE EVANGELICAL BRETHERN,

WHO ADHERE TO THE AUGUSTAN CONFESSION.

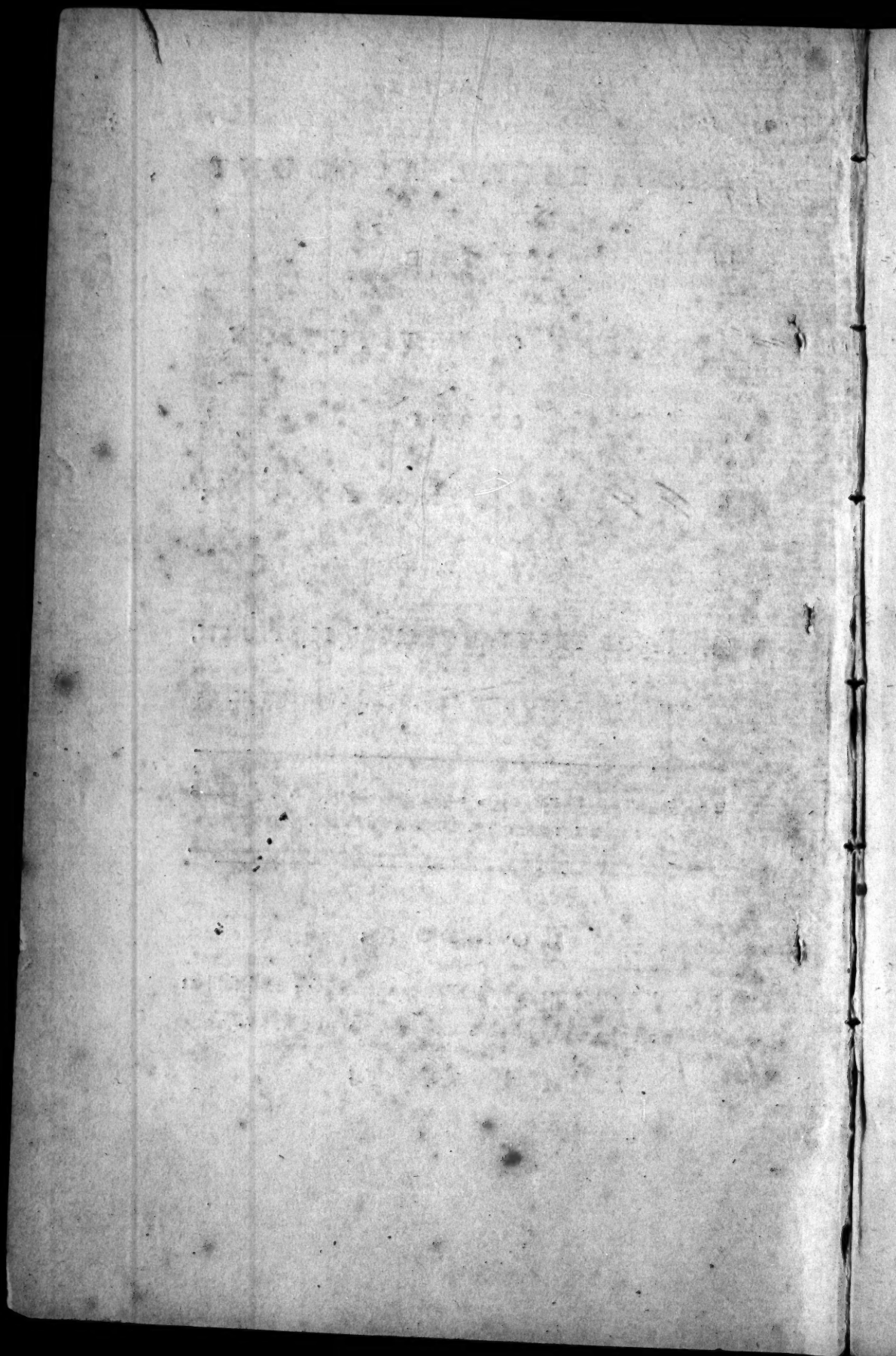
TRANSLATED FROM THE GERMAN, WITH A PREFACE
BY THE REV. B. LA TROBE.

L O N D O N ;

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PREFACE OF THE TRANSLATOR.

AS many, not only curious, but candid and serious persons in England, who are lovers of the truth, and will not judge of men and things by what common fame reports, have desired to see an authentic account of the constitution of the Unitas Fratrum, I am glad that it is in my power to gratify them by this translation.

WHOEVER knows the Rev. Mr. Spangenberg (and they are not few in Germany, England, and America) will not desire any other proof of the authenticity of this account than the testimony he has given of it in his preface, that "it is strictly true."

I HAVE translated this piece as literally as possible. Not the style, but the sense of the author was my object, and if it is intelligible, it is all I aimed at.

SOME terms and phrases will be found in this piece, which are not usual in our language, but peculiar to the Brethren, for instance, Congregation-houses, Choir-houses, Tropus, Singing-hour, Evening blessing, &c. Every community and society has some peculiarities of this kind; and a natural propensity in the Brethren to uniformity has, without premeditation, been the reason why they have retained these terms in all countries. Although an attentive reader would not be much at a loss about the meaning of such terms and phrases, yet I have added an explanation to some of them in the notes.

As the writer of this account resided in Germany, it is natural that what is said of the course of particular congregations arose from the proceedings and the regulations of the meetings in those congregations nearest to him. Yet the account of the Unity in general, and of the regulations in each congregation, is strictly true, as all the congregations agree in sentiments and act uniformly, as far as their local situation and other circumstances will permit.

CRANTZ'S history of the Brethren is frequently quoted. The first edition of this history was published in Germany in the year 1771, and the second edition in 1772. But it has not been published as yet in England. It is translated, and almost ready for the press, and will be published as soon as can conveniently be. It is a summary view of the ancient, as well as an historical account of the renewed and revived church of the Brethren.

It is much to be desired, that all the children of God and followers of a crucified Jesus, though under different forms and outward constitutions, may really know each other; for if they know, they must love. Those born of the same spirit, will not, cannot, quarrel with and hate each other on account of a difference in their private opinions about non-essentials in theory or usages; their hearts must say, and not only say, but feel with St. Paul, when he writes, "Peace be unto all those who love the Lord Jesus in sincerity." The principles of the Brethren, in this respect, have been a means of removing from many minds the prejudices of education, and that narrow hearted bigotry, which deprives too many of inexpressible pleasure, and which immures even kind and benevolent minds, still under its influence, that they cannot, though impelled, step forward to enjoy the pleasant sight of the good that may be in their fellow creatures and fellow christians. On this account the constitution of the Tropusses in the congregation of the Brethren, as described in the second part, from § 2. to the 10th. is of great importance to them, both with respect to their mutual connexions within their own circle; and their communion with christians of other denominations. In their own circle, they are happy in the union of their hearts in the fundamental articles, and it is a great addition to their happiness; that they can embrace, with sincere and heart-felt affection, as their Brethren, the members of the church of England and other christian denominations, who love the Lord Jesus Christ in sincerity.

THE views of the Ruler of the whole earth, who is the gracious Redeemer of sinners, in the particular dispensations of his providence touching persons and things, are generally too deep for poor short-sighted man to decide upon,

on, beforehand ; but he is always justified in his ways, and when he has executed his purpose, and it becomes thereby manifest to us, we must then adore his wisdom and goodness.

THUS when I read the lamentations of Amos Comenius, in his book entitled, *An Exhortation of the Churches of Bohemia to the Church of England, &c.* dedicated to Charles II. at his returning to England, and printed in English in 1661 ; and of Joshua Tymarchus, who wrote the preface, and of sundry others ; as if God seemed to abandon the ancient church of the Brethren, which he had preserved for so many centuries, notwithstanding the cruel and almost continual persecutions they suffered, and as though he would permit it to become totally extinct : I think, had these good men lived to this day, they would rejoice and adore the Lord, who, by a wonderful chain of divine providences has, by means of their oppression, renewed and revived the *Unitas Fratrum*. They would rejoice to see the Unity of the Brethren adhering to the Word of the Cross ; loving all the children of God in all the denominations of Christendom, and yet keeping, in their own circle to the essential parts of the rites, usages, and discipline of the ancient Brethren, practically applying the principles of the synod of Sendomir ; and that the Lord has made them instrumental to bring thousands of heathen to the happy experience of redeeming grace.

MAY all who read this treatise, be induced to pray for the Brethren, who, conscious of their own poverty, wish to grow in grace to the glory of Jesus, the head and bishop of our souls, and join in the aspiration of the good old bishop Comenius at the conclusion of the book mentioned above : " Come, Lord Jesus ! repair us after thy own good pleasure, restore to thy church the bands of unity, restore the beauty of order, restore the reverence of their government, restore the fervor of thy Spirit ; that the kingdom of God may suffer violence, as of old, Amen ! " *

* I will add the conclusion of this aspiration, as it closes his book. He proceeds : " Or, if this age be past cure and incorrigible, irreformable, take down the stage of the world, that we may enter upon that blessed kingdom, where shall be unity without distraction, order without confusion, love without intermission, and God shall be all in all, for ever and ever, Amen ! "

VI TRANSLATOR'S PREFACE.

THE universal, or, as it is called by Protestants, the catholic church of Christ, is not confined to any one part, but we are persuaded its members are scattered up and down in all parts of the earth, and under every christian denomination. The Brethren pray for, not only mutual forbearance, but that all who are living members of the church of Christ may, though under different forms, unite in love, and being, in truth, under the true Shepherd and Bishop of souls, shew that they are one in heart and spirit, as he and his Father are one, according to our Lord's prayer in John xvii.

THE TRANSLATOR.



PRE-

P R E F A C E.

HERE is a brief account of the Unitas Fratrum, and of its outward and inward constitution.

If it should afford any satisfaction to the public, the thanks belong to Dr. Walch of Goettingen.

THIS worthy divine desired a member of the Unity, who had attended his lectures, and who had lately left the university of Goettingen, to procure him such an account.

As I have hitherto observed, that many persons ground what they speak and write of the Brethren upon testimonies which are neither true in the whole nor in part; it has been the more pleasing and important to find, for some time past, that many take pains to obtain a thorough and certain knowledge of them. Not only learned and pious men, who are in public offices, but also persons of high, yea, of the highest rank, have been inclined, either to take a view of the Brethren and their affairs, in person, or to acquire authentic accounts of the Brethren in some other manner.

I AM therefore greatly obliged to Dr. Walch, that he has, in this manner, desired the Brethren themselves to give him an account of their present state^a.

HE wished, that first, the congregations and missions might be mentioned; this is done, and for the sake of brevity the reader is referred to Crantz's Hist. of the Brethren^b. He next desired for such a description of the inward and outward constitution of the Unitas Fratrum as might give a clear idea of their present state; this appeared to be the scope of his intended purpose, and is attempted in this piece.

THIS

^a The reason of Dr. Walch's desiring this, was, to insert it in a work he was publishing, under the title of, *Neueste Religions Geschichte*. Lemgo 8vo, 1773. and he has accordingly inserted this concise account of the Brethren in it. [The Translator.]

^b This history was published in German in the year 1771, and a translation of it is preparing for the press in England. [The Translator.]

THIS account is written with all possible plainness, tho' brief, for which reason many things are omitted which may be found in Crantz's history.

I WILL only add the following observations :

1. THOUGH this concise account is only to be looked upon as the work of a private person, yet it is strictly true.

2. IT will appear evidently from this account, that the constitution of the congregations of the Brethren is in no wise suited to national churches or established religions. It would be not only a folly, but highly blameable, if any one proposed, that the constitution of the Brethren should be introduced into any national church or religion. The kingdom of Christ would, not only, not gain any thing, but, would certainly suffer much thereby.

3. THE Brethren have, indeed, the greatest reason to thank our Saviour for the constitution which he has granted to them, and to watch over and preserve it as a treasure ; for it has been hitherto, through the grace of God, a blessing to them ; but they are convinced, that this their constitution is not the building itself, but the scaffolding. The essential part is, that a poor sinner becomes, through faith, partaker of the grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost. When this is the case, there will also certainly be found the fruits of the Spirit, love, joy, peace, long suffering, gentleness, goodness, faith, meekness, purity, temperance, &c.


4. IF the Brethren should be so unfortunate as to depart from the Lord in their hearts ; and the world, and what is in the world, namely, the lust of the flesh, the lust of the eye, and the pride of life, should become again their aim, nothing is more certain than that their whole building must drop to pieces : for the present constitution of the Unity of the Brethren cannot be supported, unless the Holy Ghost guides the helm, unless our Saviour remains the Head of the congregation, and our dear Father in heaven blesses and preserves the whole and the parts.

May he henceforth preserve us all in grace,
And bless his own in ev'ry land and place.

August. Gottlieb Spangenberg.

Barby, Dec. 12, 1772.

THE
PRESENT CONSTITUTION
OF THE
UNITAS FRATRUM.

N an account of the present Constitution of the *Unitas Fratrum*, the Reader will naturally look for,

I. A List of the Places where the Congregations and Missions of the Brethren are at present settled.

II. A Description of their Inward, and,

III. Of their outward Constitution.

Thus this Account will be divided into three Parts,

P A R T I.

A List of the Places where the Congregations and Missions of the Brethren are at present settled.

THE places where the congregations of the Brethren are (at present) settled, are of different kinds, ~~and many~~ of these congregations are not very numerous. Some have been settled by the Brethren on spots which were not at all inhabited before, merely with this intent, that only

A

with a view
these members of their community should live
These are called in the Brethren's sense

members of the congregation should dwell there, and that they might be entirely unmixed with others. These places are called in the strictest sense *Congregation-places*; for example, Herrnhuth^a, Gnadenfrey^b, Fulneck^c, Bethlehem^d, Salem^e, Sarepta^f, &c.

on this
 FARTHER, The Brethren have built their place of worship and the dwelling-houses of the members of the congregation, contiguous to some towns and villages inhabited by other people, yet in such a manner, that their buildings stand together on one spot, or in the same street, and are, as much as circumstances will admit, some more and some less separated from the rest of the public or private buildings of the town or village. These are called in a more extensive sense *Congregation-places*; such are Neufalze^g, Neuwied^h, Ochbrookⁱ, &c.

AGAIN, There are other congregations of the Brethren, the members of which ^{who} do not dwell together, but are scattered in the cities, or towns, or in the country round about, ~~they however~~ assemble in the same place of worship, and their regulations are suited to their circumstances. These are called, *City and Country Congregations*, for instance, London, Amsterdam, Philadelphia, &c.

^a In Upper Lusatia.

^b In Silesia.

^c In the county of York in England.

^d In Pensilvania.

^e In North Carolina.

^f In the kingdom of Astracan.

^g In Silesia.

^h Upon the Rhine in Germany.

ⁱ In Derbyshire, in England.

[Notes of the Translator.]

iving the following account of the
 tements of the Box ^{shall prefix the ini-} ~~in mark~~ ^{can}
 1 C P for Can pl. 2 C P. for Can place in
 more extensive sense. G. C. C. for J. or C. any

THE same distinction is to be made with regard to the missions of the Brethren among the heathen. Some of the congregations, gathered together by the gospel from the heathen, dwell together in one place ; for instance, New Herrnhuth and Lichtenfels in Greenland, at Langentoutenunk^k, (that is, the city of peace) in North-America, also at Sharon on the Samarica in Surinam. These may be properly called *Place-Congregations* of the converted heathen. Others of the heathen, who have been brought to Christ by the ministry of the Brethren, live dispersed, as the negroes in the West India islands, and the Indians on the Corentyn in Surinam ; but they come to the preaching and to partake of the sacraments, to the church or meeting-house, which the missionaries have built near their own dwellings : These may be called in the most proper sense, *Mission-Settlements*. By this description every reader will be able to determine, to which of these classes each congregation or mission of the Brethren belongs. Now they shall be mentioned according to the countries and governments under which they dwell,

I. In the Empire of GERMANY, and first under the
ELECTOR of SAXONY.

HERRNHUTH in *Upper Lusatia*, on the high road between Lebau and Zittau, upon the manor of *Bertelsdorf*, lately the domain of Count Zinzendorff, and now of Baroness de Wattewille. This place was begun in the year

^k Since the publication of this book in German, some circumstances have caused the Indian Brethren to leave Langentoutenunk, and they have formed two Congregation-Places of Indian Brethren ten miles from each other, the one at Schoenbrunn, and the other at Gnadenhuetten, both on the river Muskingum, which runs into the Ohio. [The Translator.]

see the
Herrnhuth

1722, and this congregation received afterwards a confirmation of its orders and regulations from government. See Crantz's *Ancient and Modern History of the Brethren*. Part i. § 5. P. ii. § 27. P. iii. § 39. P. iv. § 264.

NIESKY also in *Upper Lusatia*, upon the Manor of *Trebus*, twelve miles from Goerlitz. This place was begun in the year 1742, by exiles from Bohemia. Here is at present the *Pædagogium*¹ of the Unity of the Brethren. See Crantz's *Hist. of the Brethren*, *Modern Hist.* Part v. § 113. P. viii. § 199.

KLEIN WELKE, also in *Upper Lusatia*, about three miles from Budiffin on the road to Berlin, was begun in 1756, and is built very near the old village of the same name. Most of the members of this congregation are of the Vandal nation. See Crantz's *Hist. of the Brethren*, *Modern Hist.* Part vi. § 148. P. viii. § 198.

2 AT BARBY in the county of the same name, twenty-four miles from Magdeburg, a congregation of the Brethren has been gathered ever since the year 1748, after the government had given the palace and bailiwick to Count Henry the 28th Reufs, and others on a lease, and had granted the chapel of the palace to the congregation of the Brethren for their divine worship. The Theological Seminary of the Unity is in this place: in this seminary or college students are prepared for future service among christians or heathens. See Crantz's *Hist. of the Brethren*, *Modern Hist.* Part vi. § 147.

¹ The *Pædagogium*, where the boys intended for scholars, after they have learned the first rudiments of the learned languages, are prepared for the academy or college of the Brethren. [The Translator.]

GNADAU, on the electoral domain Doeber, six miles from Barby, and eighteen from Magdeburg. In the year 1765, the government gave the palace of Barby, with its appurtenances, and the domain Doeber, to Count Henry the 25th Reuss, upon a perpetual lease, with the view that a settlement might be made here, after the manner of the Brethren's Congregation-Places; whereupon a beginning was made to build such a place in the year 1767, not far from Doeber. See Crantz's Hist. of the Brethren. Modern Hist. Part x. § 277.

II. Under the Government of the KING of PRUSSIA.

GNADENBERG, in the principality of Jauer in *Silesia*, on the manor called Groß Krausche, three miles from Bunzlau, was begun in the year 1743, after having received a special royal grant for it. See Crantz's Hist. of the Brethren, Modern Hist. Part v. § 111. P. ix. § 248.

GNADENFREY, in the principality of Schweidniz in *Silesia*, about nine miles from Reichenbach, on the manor of Oberpeilau, was also begun in the year 1743. This congregation is at present the largest of the Brethren's congregations in *Silesia*. See Crantz's Hist. of the Brethren. Modern Hist. Part v. § 3. P. x. § 277.

NEUSALZ, is a new built place which the Brethren began to erect in 1745, near the town of Neusalze on the Oder. This settlement of the Brethren was, by order of the king, laid out in a regular manner in the year 1744, and was in a very flourishing condition before the last war in *Silesia*. But in the year 1759 it was plundered in a cruel manner and totally reduced to ashes. The loss the Brethren sustained hereby in worldly goods was great, but all the Brethren and

and Sisters, lying-in women, the sick and children, escaped from the flames, and after many and various difficulties they arrived in the neighbouring congregations, in Silesia and Upper Lusatia, safe and well. In 1763, the rebuilding of this place was taken in hand by the desire of government, and a congregation of the Brethren has been again settled there since that time. See Crantz's Hist. of the Brethren. Modern Hist. Part ii. § 3. P. ix. § 247, & 251.

THESE Silesian congregations have their own bishop, who resides in Silesia.

IN BERLIN, a Bohemian congregation of the Brethren, adhering to the Augustan confession, has been gathered together ever since the year 1744, and they declared their sentiments before a royal commission in the year 1747. They have a public Congregation-House^m, in which they have divine worship agreeable to the constitution of the Brethren's congregation. See Crantz's Hist. of the Brethren. Modern hist. Part. vi. § 164. P. viii. § 208.

ALSO IN RIXDORFF, three miles from Berlin, in the year 1737, a congregation of the Brethren of the Bohemian nation were collected, and have built a Congregation-House and place for divine worship. The congregation here was plundered in a very severe manner in the year 1760, but at the same time experienced from the hands of God a gracious preservation of their persons. See Crantz's Hist. of the Brethren. Modern Hist. Part iv. § 77. P. ix. § 248.

^m Congregation-Houses are buildings erected for public use, in which the minister and other labourers dwell; and in the same house is frequently a large hall or chapel, either for public worship, or for congregation or choir-meetings. [The Translator.]

At NORDEN in *East-Friesland* is also a congregation of the Brethren. They have a public place of worship, and enjoy undisturbed liberty. This congregation was begun under the government of the last Prince of East-Friesland.

TOUCHING Royal Prussian edicts in favour of the evangelical Brethren who adhere to the Augustan confession, which were issued on the 25th of December, 1742, and repeated on the 7th of May 1746, and renewed on the 18th of July 1763. See Crantz's hist. of the Brethren. Modern Hist. Part v. § 110 & 111. P. ix. § 251.

III. Under the Government of the DUKE OF SAXE-GOTHA.

NEUBIETENDORFF, fifteen miles from Gotha and six from Erfuth. In the year 1742, a considerable number of Brethren of the Lutheran Tropol^a came together here. After many difficulties they have been in a more prosperous state since the year 1753, and received in 1764 a grant from the government. Since then the congregation has increased considerably in the number of their members and in their buildings. See Crantz's Hist. of the Brethren. Modern Hist. Part v. § 109. P. viii. § 197 & 212. P. ix. § 252. P. x. § 277.

IV. Under the Government of COUNT REUSS.

EBERSDORF in *Voigtland*. There has been in this place since the end of the former century, an Ecclesiola (a pious society) which increased from time to time, and after many

^a An explanation of the Tropuses in the Unity will be seen in Part 2. from § 4. to the 10th. [The Translator.]

vicissitudes,

vicissitudes, they sought in the year 1745 to establish an entire union with the congregations of the Brethren. Thus it came to pass, that a regular congregation of the Brethren was established there; a piece of land was ceded to them by the reigning Count, that they might enlarge their settlement, and an act in favour of the evangelical Brethren's congregation was issued in the year 1761. See Crantz's Hist. of the Brethren. Modern Hist. Part iv. § 86. P. vi. § 132. P. ix. § 254.

V. Under the Government of the COUNT OF NEUWIED.

AT NEUWIED, a congregation of French reformed Brethren and Sisters, who emigrated from Herrnhag, was begun. The reigning Count gave them a grant of the necessary privileges in the year 1751, and renewed the said grant in a more ample manner in the year 1756. The Brethren were put in possession of a square of the city, for the use of the congregation, to erect on it their place of worship and Congregation-House, and other necessary buildings for the choirs and families; and since then a pretty numerous congregation is collected here. The greatest part of the congregation-members are French reformed, yet as several Germans moved thither from time to time, divine worship is performed there in both these languages alternately. See Crantz's Hist. of the Brethren. Modern Hist. Part vi. § 158. P. viii. § 196 & 213.

VI. In the UNITED PROVINCES.

IN ZEYST, in the Province of *Utrecht*, a beginning was made in 1748 to build a Congregation-place in two squares between the palace and the village. The congregation has built in the year 1768 a new Congregation-house and place
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of worship, and enjoy compleat church-liberty under the government of the states of Utrecht. The preaching of the gospel here, both in the German and Dutch languages, is attended by many from other places. See Crantz's Hist. of the Brethren. Modern Hist. Part vi. § 131. P. viii. § 195. P. x. § 277.

IN AMSTERDAM there has been a congregation of the Brethren ever since the year 1738. They have had a place of worship there these many years past, and live quiet and undisturbed. See Crantz's Hist. of the Brethren. Modern Hist. Part v. § 107.

IN HAERLEM is also a small congregation of the Brethren, who have also public worship.

THE Unitas Fratrum have also several missions in the province of Surinam in South America, they are the following:

IN PARAMARIBO is a small House-Congregation^o, who dwell there to receive the missionaries from Europe, to forward them to their posts among the heathen, and to provide them with necessaries. They have a house of their own, and maintain themselves, as the Brethren seek to do every where, with the work of their hands.

IN SHARON on the Saramica, is a congregation gathered out of the Arrawack nation. It was begun in the year 1757.

° It is called a House-Congregation, because none beside those belonging to the family are members of the congregation; and though the family is small, they have among themselves the congregation-regulations. [The Translator.]

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and

and consisted of some baptized Indians, who were obliged to fly from the rebellious negroes in Berbice. The same was the case with

HOPE, on the river Corentyn on the borders of Berbice; here the Indians, who live scattered on their Cassabi plantations, are ministered unto in the gospel, by some missionaries. See Crantz's Hist. of the Brethren. Modern Hist. Part. ix. § 268 P.

IN QUAMA, not far from the head of the river Saramica, the Brethren have a mission among the free negroes ever since the year 1765. This is, as may be easily conceived, one of the most toilsome and most difficult missions, but has however brought forth joyous fruit, as a negroe captain Arabini is become a believer in the Lord Jesus, is baptized, and walks worthy of the gospel ^q.

VII. Under the Government of GREAT BRITAIN there are, in Europe, in North America, and in the West-India Islands, sundry Congregations and Missions of the Brethren.

IN LONDON there has been a congregation of the Brethren ever since the year 1742. They have a chapel in Nevil's-court, Fetter-lane, and another in Chelsea; near the last is their burying-ground. There is divine service in both of these chapels every Sunday. See Crantz's Hist. of Brethren. Modern Hist. Part. vi. § 134.

^p See also, A succinct View of the Missions established among the Heathen, by the Church of the Brethren, Page 14 & 15. [The Translator.]

^q Since this was published in Germany, the free negroes have removed from Quama to Bambey or Quasee, and the Missionaries with them. [The Translator.]

AT

AT BEDFORD is likewise a congregation of the Brethren; they have built at one end of the town, since the year 1748, a chapel, a congregation-house, and houses for the single brethren and single sisters. The congregation itself was settled here according to the constitution of the Brethren in the year 1744.

To this congregation belong the Brethren's chapels and societies at Northampton, Rislely, &c. where the gospel is preached by the Brethren.

AT OCKBROOK, five miles from Derby, there has been a congregation of the Brethren ever since the year 1750. Since then they have erected on a small estate, bought for that purpose near the village, a chapel, a single brethren's and a single sister's house, and some other dwelling-houses. See Crantz's Hist. of the Brethren. Mod. Hist. Part vii. § 173.

FULNECK near Pudsey, and six miles from Leeds in Yorkshire, is a congregation-place, built particularly for that purpose. The beginning of the buildings was made in the year 1744, and in the following years, the congregation-house, in which is the chapel, called Grace-hall, as also houses for the single brethren, single sisters, and widows were built. Here are also the œconomies or schools, in which the children of labourers, who cannot take care of their children on account of the duties of their offices, are educated.

THE four following congregations are under the inspection and direction of the Elder's conference of Fulneck, viz.

PUDSEY, to which the members of the congregation and societies in the neighbourhood of Leeds and Bradford belong,

WYKE, to which those who dwell in the places near Hallifax belong.

MIRFIELD, to which those in the neighbourhood of Huddersfield and Wakefield belong,

LITTLE GUMMERSAL; but these four congregations have their own labourers and chapels, in which meetings are kept on Sundays and in the week-days. See Crantz's Hist. of the Brethren, Modern Hist. Part vi. § 134. P. vii. § 185.

AT DUCKENFIELD, a village in Cheshire, about eight miles from Manchester, is also a congregation of the Brethren: they have a new chapel and two choir-houses, one for the single brethren and one for the single sisters. See Crantz's Hist. of the Brethren, Modern Hist. Part vii. § 185^r.

AT LEOMINSTER in Herefordshire, there has been a congregation of the Brethren ever since the year 1759; they have their own chapel. See Crantz's Hist. of the Brethren, Modern Hist. Part viii. § 216.

AT HAVERFORDWEST in Pembrokeeshire, South Wales, a congregation of the Brethren was also collected in the above year.

^r Since the writing of this piece a chapel has been built at Bullocksmithy two miles from Stockport, which is provided with preachers from Duckenfield. [The Translator.]

AT BRISTOL, in the year 1755, a number of the members of the society was formed into a congregation. They have a new built chapel in the parish of St. James^s. To this congregation belongs the congregations in

KINGSWOOD, which lies about four miles from Bristol, and has a chapel, and

IN BATH, a city well known on account of its waters, there is a new built chapel and a congregation ever since the year 1765. See Crantz's Hist. of the Brethren. Modern Hist. Part viii. § 216.

AT TETHERTON in Wiltshire there has been a congregation of the Brethren ever since the year 1748. But as some members of the congregation came to live near the chapel, they called their proper premises Lamb's-acre. The Brethren's chapel in *Malsbury* belongs to this congregation.

BESIDES these congregations the Unity of the Brethren have chapels in several parts of England, where their ministers preach the gospel with blessing, for instance, at Apperly in Gloucestershire, Frome in Somersetshire, Plymouth in Devonshire, as also at Air and Irwin in Scotland^t. See Crantz's Hist. of the Brethren. Modern Hist. Part vii. § 174. P. x. § 279.

*Air in
Scotland*

* They have also Choir-Houses or houses in which the single brethren live alone, and the single sisters alone. [The Translator.]

^t The Brethren have also societies and preach the gospel in Laugharne, Carmarthen, and Fishgard &c in South Wales, and in the neighbourhood of Carnarvon in North Wales, at Eden and Culworth in Northamptonshire &c. [The Translator.]

IN IRELAND are the following congregations of the Brethren.

IN DUBLIN, the capital of the kingdom, since the year 1750. They have two chapels at each side of the river Liffy, which runs through the city, one in Great Booterlane^u, the other in Stafford-street.

UPON the townland Ballikennedy in the county of Antrim, the brethren have begun to build a new congregation-place, which is called GRACE-HILL. Beside the congregation-house, in which is the chapel and two choir-houses, several other private houses are built and inhabited.

BALLYMAGUIGAN^w, in the county of Derry, on the west side of the famous Lough-neagh, is also a new built congregation-place, to which belongs a chapel of the society at *Lisnamara*, where a congregation of the Brethren was settled in the year 1759.

BALLONDERRY, on the east side of the aforesaid Lough-neagh: here has been a congregation of the Brethren ever since the year 1755. To this congregation belongs the little congregation at *Kilwarlin*, the latter has also its own chapel.

AT DRUMARGAN, about four miles from Armagh, has been a Brethren's congregation ever since the year 1759. And finally,

^u Now called Bishop-street. [The Translator.]

^w This settlement is now called Grace field. [The Translator.]

AT COOTHILL, twenty-six miles from Armagh, a congregation of the Brethren was collected in the year 1765. See what relates to the congregations in Ireland, in Crantz's Hist. of the Brethren. Modern Hist. Part vii. § 186. P. viii. § 216. P. ix. § 255. P. x. § 278.

IN AMERICA, and first, in the province of Pensilvania, are the following congregations of the Brethren.

BETHLEHEM, the chief congregation-place of the Brethren in North America, in the county of Northampton, fifty miles from Philadelphia, on a branch of the river Delaware, which has retained the Indian name Lechai, or Lechi. The latitude of this place has been taken at sundry times, and found to be 40 deg. 37. min. N. L. This place was begun in the year 1741, at a time when few Europeans were in this district: a considerable number of missionaries have been sent from this congregation among the heathen. See Crantz's Hist. of the Brethren. Modern Hist. Part v. § 98 & 101. A

AT NAZARETH, nine miles north of Bethlehem; a large building called Nazareth-hall has been erected, in which is the chapel, where the congregation of the Brethren dwelling in their several habitations about Nazareth, at Christiansbrun and Gnadenthal^x, meet and have divine service on Sundays and holidays. In Nazareth-hall is also the Pædagogium of the Unity in America. In the year 1771 the Brethren began to build a new congregation-place near the hall. See Crantz's Hist. of the Brethren. Modern Hist. Part v. § 98. P. ix. § 256. A

^x And Friedensthal. [The Translator.]

A LITIZ, a new congregation-place in the county of Lancaster, seventy miles from Philadelphia. The building of this place was begun in the year 1757, and there are now, besides the chapel and congregation-house, choir-houses for the single brethren, and single sisters, and a good many houses for families. See Crantz's Hist. of the Brethren. Modern Hist. Part viii. § 219.

B AT LANCASTER, the county town of that name, there has been a congregation of the Brethren ever since the year 1746. The congregation here has a church, a congregation-house, and a burying-ground in the town. See Crantz's Hist. of the Brethren. Modern Hist. Part vii. § 174.

IN YORK-TOWN, or, as it is sometimes called, York on the Cadoras, twenty-four miles from Litiz, there has been a congregation of the Brethren ever since the year 1755, who have built a congregation-house, as also in

MOUNT-JOY, formerly called Donnegal, sixteen miles from Litiz. In the township of BETHEL, twelve miles from Mount-joy, near the blue mountains, a congregation of the brethren was settled in the year 1755, but in the last war they were obliged to fly from their habitations by the cruelties of the savage Indians, but after the conclusion of the peace they gathered again together around their congregation-house. See Crantz's Hist. of the Brethren. Modern Hist. Part viii. § 219.

A AT HEBRON in the township of Libanon, sixteen miles from Litiz, formerly called Quittope-hill, a beginning has

has been made of a congregation-place ever since the year 1757, near the congregation-house, as also

AT EMMAUS in the township of Salisbury, formerly called Maguntky, eight miles from Bethlehem. The Indian war proved an occasion, that those who had belonged to this congregation since the year 1742, and who lived scattered up and down, drew together, and erected habitations near their congregation-house. See Crantz's Hist. of the Brethren. Modern Hist. P. ix. § 257. B

IN HEIDELBERG in the county of Berks, twenty-four miles from Litiz, there has been a congregation of the Brethren ever since the year 1743. B

SHOENEK not far from Nazareth was erected as a congregation-place in the year 1757. The members of the congregation who live on their plantations beyond the limits of the land belonging to Nazareth attend divine service there. A

IN GNADENHUTTEN on the Mahoni, there was formerly a considerable settlement of the Brethren, but it was destroyed by the Indians in the year 1755, but a congregation of the Brethren now gathers again together there. See Crantz's hist. of the Brethren. Modern Hist. Part vi. § 139.

IN the city of PHILADELPHIA there has been a congregation of the Brethren, ever since the year 1741, of the English, and another of the German nation; but in time they united, and became one congregation. However divine

See also the Succinct View. Page 9. [The Translator.]

service

service is performed in both languages alternately. They have a church, a congregation-house, and burying ground.

IN the Province of New Jerfey at **OLDMAN'S CREEK**, thirty miles below Philadelphia, there has been a congregation of the Brethren ever fince the year 1765. And

IN **GREENLAND**, thirty miles from Bethlehem, is a new fettlement of the Brethren, which was laid out in the year 1771.

IN the Province of New York, and in the CAPITAL of the Province, there has been a congregation of the Brethren, ever fince the year 1741, which has a church, a congregation-house and alfo a burying ground in the city. See Crantz's Hift. of the Brethren. Modern Hift. Part vii. § 174.

IN Dutchefs county, an hundred miles from New York, upon the borders of New England is **SICHEM^z**, a fmall Brethren's congregation ever fince the year 1758.

IN the Province of Rhode Ifland at **NEWPORT**, there has been a congregation of the Brethren ever fince the year 1758, which has a new chapel and burying ground in the town. See Crantz's Hift. of the Brethren. Modern Hift. Part viii. § 219. P. x. § 282.

IN the Province of **MARYLAND**, fix miles from Frederick's town and one mile from the river **MANAKOSY**, there has been a congregation of the Brethren ever fince the year 1757. They have alfo a chapel on **CAROL'S MANOR**,

^z In Oblong. [The Translator.]

twelve English miles from thence, in which the gospel is preached by the Brethren to a company of English people. See Crantz's Hist. of the Brethren. Modern Hist. Part viii. § 219.

IN the Province of North Carolina, on the lands of Wachovia, are three congregations of the Brethren.

SALEM, the chief place in the centre of the land: the Brethren began to build this place in the year 1766.

BETHABARA, the first place which the Brethren began to build in Wachovia, in the year 1753: it lies six miles north of Salem.

BETHANY, nine miles north of Salem; the building of this place was begun in 1760.

BESIDES these there are two places in Wachovia,

FRIEDLAND, five miles south-east of Salem, and

FRIEDBERG, eight miles south of Salem, where the gospel is also preached by the Brethren. See Crantz's Hist. of the Brethren. Modern Hist. Part vii. § 189. P. viii. § 224. P. x. § 283.

THE Unitas Fratrum have also established, in the English dominions, several missions among the heathen with blessed effects. From these missions has arisen,

AN Indian congregation in North America, which was gathered in CHEKOMEKOK, and was composed of Mahikanders and Wampanos. As this congregation was situated

at different places from time to time, it is necessary to prevent a misunderstanding, as if different congregations were at those different places, to describe their removals somewhat more particularly. When the above-mentioned Indian congregation were driven from Chekomekok in 1746, the greatest part of them went to Bethlehem, where many new converts from the Delaware nation joined them. From thence they went, in 1748, to the Mahoni, and built *Gnadenbutten*, twenty-five miles to the north of Bethlehem; and in 1754 they built a new place on the Lecha, a mile from Old Gnadenbutten, and called it New Gnadenbutten: but as this place was destroyed by the savage Indians in 1755, they fled to Bethlehem. Part of them built in 1757 a new place called Nain: another part of them removed behind the Blue Mountains, and built habitations upon a spot purchased by the Brethren, on the rivulet Weckquetank, twenty miles from Nazareth. But upon the breaking out of a new Indian war, in the year 1763, they were, though entirely innocent, suspected by some white people of being secretly connected with their savage countrymen. By these suspicions they were brought into the greatest danger, so that their lives were not secure, but were taken under the protection of government, and brought to Philadelphia, and first placed on Province Island, and then lodged in the barracks of the city. After the conclusion of the peace they were sent by the Governor and Assembly up into the Indian country upon the Susquehannah at the mouth of the creek Wikilufing. Here they built a village, and called it *Friedensbutten*. This proved a means that many Indians believed on the Lord Jesus Christ, and part of them settled at this place, and part of them at a place thirty miles farther up the Susquehannah, called T'schech'schequanik. But when, in the year 1768, the six nations sold a large district to the English, in which lay
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also Friedenshuetten, the Indian congregation could stay there no longer. They accordingly forsook their new and fine built village, which consisted of thirty-nine good houses, and ten huts, and departed from thence in the month of June 1772, being upwards of two hundred, to settle beyond the Ohio on the Muskingum river, between lake Erie and the Ohio. According to the last accounts, they arrived there safe, and have laid out a new place, called Welkiktuppek, that is, Schoenbrunn, beautiful spring. See Crantz's Hist. of the Brethren. Mod. Hist. Part v. § 102. & 103. P. vi. § 139. P. ix. § 260, &c. P. x. § 284 & 287. *See Crantz*

ANOTHER Indian congregation of the Brethren had collected themselves through the ministry of the missionary David Zeisberger, in the Indian town Goscogsching not far from Venango, two days journey above Pittsburg. These removed, in 1771, to the Beaver Creek, which falls into the Ohio, a day's journey below Pittsburg, and built for themselves a village, called *Langentoutenunk*, or city of peace. See Crantz's Hist. of the Brethren. Modern Hist. Part x. § 288 and 289^a.

ON the island of JAMAICA, belonging to Great Britain, a mission was begun in the year 1754, and soon was branched out into several missions, on account of the distance of the places from one another; in each of these places the gospel is preached to the poor negroe slaves in the English language, and they are embodied into the christian church by holy baptism. The places where these missions are settled are, at present, six in number, viz. Carmel, Bogue, Mesopotamia, Blim, Eden, and Island^b.

^a See also the Succinct View, p. 8 to 13. and the note, p. 2. in this account. [The Translator.]

^b "Island," is the name of a plantation. See the Succinct View, p. 17. [The Translator.]

ON the island of *Antigua* the Brethren began a mission among the negroes in the town of St. John, in the year 1756. They have not only a church for the negroes in the town, but they preach with blessing on sundry plantations out of the city ^c.

ON the island of *Barbadoes* the Brethren have a negro church a few miles from Bridge-town, but preach as in *Antigua*, upon several plantations. This mission was begun in the year 1767. See Crantz's Hist. of the Brethren. Modern Hist. Part vii. § 191. P. viii. § 226. P. ix. § 265. P. x. 293, 294, 295

LASTLY, the Brethren made a mission-settlement under the British government in Esquimaux bay, on the coast of *Labrador*, in the year 1771, with a view to bring the glad tidings of the incarnation of God, and of his meritorious life and sufferings, to the Esquimaux. The place where they have settled and built a house is called NAIN, and lies in the 57 deg. N. Lat. See Crantz's Hist. of the Brethren. Modern Hist. Part x. § 297 ^d.

VII. Under the *Danish Government*.

By royal Rescript dated Dec. the 10th, 1771. leave was granted to the evangelical Brethren, adhering to the unal-

^c Since then, the Brethren have also a house and mission near Falmouth, [The Translator.]

^d See the Succinct View, p. 23 to 27. and a brief Account of a Mission established among the Esquimaux indians on the coast of Labrador by the Church of the Brethren or Unitas Fratrum. [The Translator.]

Since the writing of the above piece, a mission has been begun among the negroes in Georgia, by the desire of a worthy gentleman who earnestly seeks to promote the temporal and eternal happiness of his negroes, and we have had pleasing accounts of the arrival of the missionaries, and their entrance upon their labour.

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tered Augustan confession, to establish a congregation-place of the Brethren in the duchy of Sleswick, and at the same time was granted to the missions of the Brethren in the Danish dominions out of Europe all necessary church-liberty, and other immunities. According to this grant, a new place of the Brethren is laid out and begun on the late royal domain Tystruphoff, in the bailiwick of Hadersleben and this place is called, CHRISTIAN'S-FIELD.

NEW HERRNHUTH, upon the West Indian island of St. Thomas, is the oldest mission of the Brethren among the heathen. The first missionaries went thither so early as in the year 1732. The number of the negroes who are ministered unto by the Brethren with the word and sacrament, is so greatly encreased, and their dwellings so distant from the negroe church in New Herrnhuth, that the Brethren have built.

IN NIBSKY, formerly called Crumbay, a new negroe church, as also dwellings for the missionaries. The baptized negroes and catechumens are divided, as the nature of their situation required, into these two congregations, and each negroe belongs to that congregation which is nearest to his habitation.

FRIEDENSTHAL in St. Croix near to Bassin, or the town and haven. At this mission-establishment the Brethren built a spacious negroe church and dwelling-house in 1753. But there were missionaries of the Brethren on this island twenty years before the church was built. Here also, as in St. Thomas, the negroe congregation encreased so much that it was needful to divide it into two congregations:

THEREFORE

THEREFORE a new negroe church and dwelling for the missionaries was built in 1771 on the west end of the island near Christianstadt and called FRIEDENSBURG. This gave occasion to a new awakening among the negroes.

IN St. Jan the mission-settlement of the Brethren is called BETHANY. As St. Thomas and St. Jan lie but a league distant from each other, the mission in St. Jan was taken care of by the Brethren in St. Thomas. But as the negroes earnestly requested, that a missionary might reside there constantly, a proper negroe church and a dwelling-house were built there in the year 1753. Since then the number of the baptized is greatly increased. See Crantz's Hist. of the Brethren. Modern Hist. Part ii. § 37. P. iii. § 56. P. iv. § 85. P. v. § 128. P. vi. § 167. P. vii. § 190. P. viii. § 225. P. ix. § 264. P. x. § 292 ^e.

NEW HERRNHUTH IN GREENLAND on Baal's River, in the sixty-fourth degree north latitude, is the first congregation of the Brethren in Greenland. This mission of the Brethren was begun as early as the year 1733.

LICHTENFELS, one hundred miles south of New-Herrnhuth on the Fisher Fiorte, is the other congregation of the Brethren in Greenland, and was begun in the year 1758. A full account of these two congregations of the Brethren in Greenland is to be found in Crantz's Hist. of Greenland, octavo, published in German in 1765 ^f.

IN the BRETHREN'S GARDEN near Tranquebar in the East Indies is a settlement of the Brethren since the year

^e See also Succinct View, p. 15, 16, 17. [The Translator.]

^f This history has been translated into English, and published in 2 vol. octavo, in the year 1767. [The Translator.]

Pienna Leona

1760, from whence they take care of the mission among the heathen upon the Nicobar islands. See Crantz's Hist. of the Brethren. Modern Hist. Part ix. § 239.

THE mission at Nancauweri, one of the Nicobar islands, was begun in the year 1768. The missionaries wait there with great patience till our Saviour shall open the ears and hearts of the heathen for the gospel.

IX. In the RUSSIAN EMPIRE.

A CONGREGATION of the Brethren was established at SAREPTA in the kingdom of Astrachan in the year 1765. The most gracious permission was given by an Imperial Ukase to the Unitas Fratrum to come into the empire and to enjoy a compleat liberty of conscience, and of exercising their religion agreeable to their own church-constitution and discipline. They chose for their settlement a piece of land twenty-four miles below Czarizin on the rivulet Sarp, which runs into the Wolga, and since then have erected not only dwelling-houses for families, but also a single brethren's and single sister's house, and in the year 1772 a congregation-house and a chapel &c.

ALSO

g Since the writing this book, the Brethren's settlement at Sarepta has suffered much trouble and loss. Upon the approach of the rebels under Pugatscheff they sent off all the sisters and children, above one hundred in number, with some Brethren to Astracan, in what vessels they had, being a few small fishing boats; and when the Brethren saw the dust, raised by these inhuman rebels, advancing toward them, they retired by land; the rebels, pursued them, but although often very near, they could not find them; and when the rebels were defeated twenty-four miles below Sarepta, the Brethren returned, and found indeed their houses standing, but in a sad condition, windows and doors broken, and the rooms much

In ST. PETERSBURG also the empress of Russia, in the year 1766, made a present of a large house to the Brethren, to perform divine service in it according to their rites. Since then the Brethren preach in it every Sunday. See Crantz's Hist. of the Brethren. Modern Hist. Part ix. § 253. P. x. § 298.

X. LASTLY, it is not to be passed over in silence, that there are also five Brethren in Africa, at GRAND CAIRO in Egypt, with a view to serve the Copts with the gospel, and if our Lord pleases, to go in time to Abyssinia.

spoiled, all their goods and every thing of value taken away or destroyed, so that they lost many thousand pounds, but thanked God that their houses were not burnt, and that there was, to their wonder, some flour left for their use. We thanked God, that none of their lives were lost, and they are now, though reduced to poverty, in their habitations and in peace.

THE

THE
PRESENT CONSTITUTION
OF THE
UNITAS FRATRUM.

PART II.

Of the inward Constitution of the UNITAS FRATRUM.

§ 1.

ALL the aforesaid congregations call themselves the Unitas Fratrum or Protestant United Brethren of the Augustan confession.

IN the Unitas Fratrum are, first, those Brethren which constitute a part of the ancient Brethren's church, in so far as it is to be looked upon as a religious denomination, and even the most ancient among the Protestant religions. It is to be particularly observed, that this is said only of a part, for besides them there are many who belong to the ancient church of the Brethren, and are of the Bohemian confession. To this first division of the Unity belong also those members of the Unitas Fratrum, who are come from other religious denominations than those chief branches of the Protestant religion, the Lutheran and the Reformed, and who have joined themselves to the Unity.

SECONDLY, There are members of the Unity, who were born and educated in the Lutheran religion, but have joined the Brethren without separating from their religion.

THIRDLY, To the Unity of the Brethren also belong those who are of the Protestant reformed religion, and have entered into the aforesaid connexion with the Brethren without leaving the religion in which they were born ^h.

§ 2.

THE gracious providence of God itself gave occasion to the establishing of this union. For when many of the Moravian Brethren, who were concerned about the salvation of their souls, fled from their native country, settled in Upper Lusatia and began to build Herrnhuth, others who were also concerned about their salvation, both of the Lutheran and reformed religion, flocked to them,

AFTER all these had solidly agreed and united themselves together, through the grace of God, upon the uncontroverted fundamental truths of the holy scriptures, upon which the salvation of mankind depends, then they bound themselves together in love, and were unanimous, that they

^h The author divides the established Protestant religions into two classes, Lutheran and Reformed, and this is generally done by foreign authors; to the Lutheran belong those countries, who have adopted Luther's principles, and to the Reformed the rest of the established Protestant churches, though differing in some points from each other. Thus those called Reformed in some parts of Germany differ from those in others, either in some points of doctrine or discipline. Thus also the church of England which is episcopal, and the church of Scotland, which is Presbyterian, are esteemed of the reformed branch.

would

would bear with each other in non-essentials, and would for the sake of Jesus and his love, bury all disputes which might spring from or lead to such points. They explained themselves publicly in an act signed and sealed by a notary public, dated at Herrnhuth, August 12, 1729. *That they would not be separated from any one in other christian congregations, who has been called by the Holy Ghost through the gospel, who has been enlightened by his gifts, and sanctified and preserved in the true faith, although such may have a different opinion in one or another non-essential article, or understand one or another text different from them.* At the same time this was premised as a fundamental principle, that every one must necessarily be agreed and harmonize in those points, which must be truth in each soul, who will be saved, and these stand very clearly in the Bible.

§ 3.

AFTER some time, that part of the ancient Brethren's church who received the Augustan confession, asserted and obtained their ancient church-rights, and their own ordination of the ministers of their church. The Unity of the Brethren makes use of these rights, as also of the constitution and church-discipline of the ancient church of the Brethren with blessing, to the furtherance and spreading of the kingdom of Jesus Christ, and particularly among the heathen. Even in Herrnhuth the Brethren, with the approbation of the theological faculty at Tuebingen, given on the 16th of April 1733, retained the constitution and discipline of the ancient Brethren, together with their conformity to the Protestant doctrines of the Augustan confession.

§ 4.

§ 4.

THE Unity of the Brethren made it an important point of their attention to prevent those members of the congregation who belonged partly to the Lutheran, partly to the Reformed religion, from being swallowed up in the ancient church of the Brethren, and never to permit that church to become a distinct and separate religion and sect.

ON this account the several members of the congregation, according to their different tropis pædias (ways of thinking and expression) have been arranged in their different classes, and not allowed to mix, notwithstanding their most tender and close union together in essentials, that so no one by becoming a fellow member of a congregation of the Brethren might step into a new religion; but on the other hand, it is settled, that if a brother is of the Reformed Religion, he remains a Reformed; if of the Lutheran, he remains a Lutheran.

FROM hence follows, that members of a congregation of the Brethren, who belong to one of the aforesaid religions, when they sojourn somewhere out of the congregation of the Brethren, they not only attend the preaching of the gospel, but also partake of the holy sacraments in their religion from the Protestant minister, without the least scruple, agreeable to the principle established by the divines of the brethren both of the Augustan and Swiss confessions in the Consensus Sandomiriensis, even so far back as the year 1570¹.

¹ See Crantz's Hist. of the Brethren. Ancient Hist. P. iii. § 32. [The Translator.]

THUS

THUS the Unitas Fratrum of the Augustan confession consists of these several divisions which are called in the Unity tropis pædias.

§ 5.

BUT that all this, according to the platform here laid down, might be kept distinct and in its proper bounds, and that every thing of a sectarian nature running counter thereunto, might be prevented, presidents and administrators of the tropuses, are nominated and appointed in the synods of the Unity.

DURING the life of the late Ordinary, Count Zinzendorff, he himself was administrator of the Lutheran tropus. After his decease two Brethren were appointed to the administration of the Lutheran and Reformed tropuses in the synod of the Unitas Fratrum held at Marienborn, in the year 1764, and these Brethren were anew confirmed in their offices by the synod in 1769, and continue therein to this time.

THEIR chief charge is, that each, with some assistants, keeps up, in a friendly manner, a connexion with the witnesses of Jesus in his religion, and pays an attention to the manner of caring for the souls who are brought to Jesus Christ here and there by the gospel. For by means of the many journeys made by the Brethren in all countries, with a view to the propagation of the gospel among the heathen and on other occasions, they have contracted an acquaintance with many upright ministers, and with others, to whom the truth, as it is in Jesus, is precious. By this means the Brethren are frequently requested by one or another to
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come to them on a visit for the edification of the awakened souls. This has also been done, as opportunity offered, and such visits have been for a longer or a shorter duration as circumstances required. The purpose and the labour of the Brethren, proceeding from a sincere longing for the salvation of souls, aims at this, to direct those who are concerned about their salvation, and who become acquainted with them, in private conversation to our Saviour, to stir them up to believe on Jesus Christ, and to draw them by word and example to follow him. At the same time they endeavour to preserve the souls from separatism, and to render the enjoyment of the word of God and the holy sacraments in their public churches important unto them, that thus they may, with their whole hearts, approve themselves as people faithful to their religion, and as lights in their respective places. And this is a chief incumbency of the administrators of the tropuses, to attend to it, that this branch of the ministry of the Brethren may go on, as it has hitherto done, with blessing and good order.

§ 6.

THE honorary presidentship of the Lutheran tropus is still vested in the same eminent divine in the electorate of Saxony, who accepted it with the approbation of the sovereign in the year 1751. (See Crantz's Hist. of the Brethren. Mod. Hist. Part vi. § 147.) But since Dr. Thomas Wilson, bishop of Sodor and Man, on whom the synod of the Unity, in 1749, conferred the presidentship of the reformed tropus, which he also accepted (See Crantz's Hist. of the Brethren. Mod. Hist. Part vi. § 153.) is departed into eternal rest, another reformed divine has been chosen in his stead.

§ 7.

THE difference between the members of the Unity, who belong to the different tropuses, is very little perceived in the congregation itself; for the hearts live in the chief matter, Jesus Christ and his merits, and therefore of that the mouth speaketh. Yet when one has obtained a sufficient knowledge of the state of the case, he will easily perceive to what tropus this or the other brother belongs, by means of the natural and unaffected converse with them: for if the conversation turns upon the church, church-discipline, the enemies of the church, the fall of the church, or upon other subjects of the same nature, a Moravian or Bohemian brother will soon discover himself by his ideas and mode of expressing his sentiments, without the least prejudice to that part of his character, that Christ crucified and his sweet gospel is his only chief object.

WHOEVER has been brought up in the Lutheran church, and has not only comprehended the doctrine in his head, but has also experienced in his heart what Luther has asserted so manfully and boldly touching faith, his speech will certainly bewray him.

ONE of the Reformed religion, who has rightly understood and was zealous in the principles of his religion before he came to the Brethren, will be always discovered by his deliberate and cautious manner of expressing himself.

§ 8.

THERE is also to be found this difference even in the congregations themselves, that some are ministered unto

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with the word and sacraments by clergymen who have received their ordination from the bishops of the Brethren's church, others have ministers who have been ordained in Lutheran, and others in the Reformed church. Thus, for example, the Brethren's congregation in Neuwied has a minister ordained in the Reformed religion; Herrnhuth, Neudietendorff, Barby, Gnadau, &c. have ministers ordained in the Lutheran church. In Gnadenfrey, Gnadenberg, &c. are preachers who have been ordained by the Brethren's bishops^k.

It is remarkable, that a brother of the ancient episcopal church of the Brethren, if he is in a congregation which has a Lutheran or Reformed minister, he does not scruple to have his children baptized by him, or to receive the sacrament from him, &c.

In like manner a brother of the Lutheran or reformed tropus, if he is in a congregation, where there is a minister ordained by the bishop, he makes use of his ministry without the least scruple.

§ 9.

As thus the fellowship (in divine worship is uninterruptedly preserved among the Brethren of the different tropuses, their agreement touching the particular rules and regulations of each congregation may be easily accounted for from hence. If a brother of the Lutheran or the reformed tropus dwells in a congregation which belongs properly to the episcopal church of the Brethren, he is satisfied with

^k He might have added : And the Brethren's congregations in the English dominions have ministers who have been ordained either by the bishops of the Brethren or in the established church of England. [The Translator.]

the orders, regulations, and ceremonies established there. Does a brother come from an episcopal church to a congregation which is of the Lutheran tropus, he makes no objection to the rules, ceremonies and regulations of such a congregation, but looks upon it as incumbent on him to act conformable thereto, as long as he is in that congregation.

§ 10.

ON this head this is still farther to be observed, That it is not the custom of the Brethren to dispute together about this or that point, about which people of different religions are so apt to enter into controversy. One may converse frequently and long with a brother, and be very confidential and hearty with him, and never hear him once mention such points, as occasion endless matter for contention in the different denominations. This is not to be ascribed to a prohibition among the Brethren, but to a conviction in the Brethren's hearts, that it is but fruitless prating, when people are continually starting anew such questions which only produce contention. It is the grace of God, for which the Brethren are thankful, that makes them ward off all school-wrangling and wars about words, for the sake of the chief point, the happiness in Jesus Christ.

§ 11.

THE holy scriptures of the Old and New Testament is and shall remain the only standard and rule both of the doctrine and practice of the Unity. They believe that the congregation in the first and those in the 18th century stand upon the same foundation of the apostles and prophets, and that the latter can and shall have no other rule. They therefore with all their tropuses in all countries acknow-

ledge their agreement to the doctrines of the unaltered Augustan confession, as presented to the emperor Charles V. in the German language, in the year 1530. and as they have frequently and categorically declared, they do this, quia scripturæ sacræ concordant, (because they agree with the sacred scriptures) as is mentioned in Crantz's Hist. of the Brethren. Modern Hist. Part vi. § 146). The Unity of the Brethren have therefore received this confession, because they look upon it to be a pure confession of faith agreeable to the holy scriptures.

At the synod of the Unity held at Marienborn in 1764, the doctrinal articles of the Augustan confession were again read, and heard with hearts in harmony with them, yea with an emotion not unlike the spirit of the first confessors, and the Brethren confirmed with their whole hearts their concurrence with it.

THE Brethren are not willing to be considered and received in any country otherwise than as adherents to the Augustan confession. As they have declared even in Russia, not to mention Holland and England, that they have no other confession of faith but that of Augsburg or the Augustan¹. (See Crantz's Hist. of the Brethren. Modern

¹ As the Augsburg, or Augustan confession is frequently spoken of, and many English readers are not acquainted with it, it may not be unnecessary to observe that this confession was drawn up by the Protestant divines, and presented by the Protestant princes at the diet of the empire, held at Augsburg, as their confession of faith. The learned know that at the Reformation in England this confession was used as the ground work to the 39 Articles, as is evident when they are compared: and all the Protestant churches in Germany, both Lutheran and Reformed accede to it, so that it contains the doctrinal system of all the established Protestant churches. [The Translator.]

Hift. Part ix. § 253.) Yea they have agreed in their synods, that no doctrines shall be delivered in the congregations of the Brethren which are repugnant to the Augustan confession. Should however any teach opposite doctrines, he cannot have or retain the office of a teacher in the Unity.

§ 12.

BUT the Brethren receive no other books, they may be what they will, and by whomsoever written, as part of their confession. They do not depreciate, but leave other writings, which a great part of the Protestants have received as a part of their confession, in their real worth, and believe they are intended to explain and confirm the evangelical truths contained in the Augustan confession; but yet they are scrupulous to receive them as part of their confession. Thus also they think touching the writings of the late Ordinary^m of the Unity. They would look upon themselves as ungrateful, if they did not acknowledge what God has done on the Unity through the ministry of the late Ordinary. When he delivered a testimony of Jesus Christ, of his deep humiliation, of his bitter sufferings, of his heart replete with love, and of the blood of atonement, and such chief subjects, then he was in his element. On this account his writings are very highly prized by the Brethren, but are notwithstanding, not looked upon by the Brethren in any wise as a standard of doctrine.

It is still to be observed touching these writings, that the late Ordinary himself was of opinion concerning his writings, that it was necessary that he should revise them all be-

^m Count Zinzendorff. [The Translator.]

fore he could be satisfied with them ; but he was prevented doing it by the multiplicity of other business and his being called into the joy of his Lord.

As to his private opinions which are uttered in his writings, he himself entreated all and each of his Brethren twenty years ago, and at the synod, that they would not assert or defend them to any one. The Brethren would therefore act against his mind if they did so.

§ 13.

TOUCHING the manner of teaching in the congregation, the synod held at Bern in the year 1531, and the eighteen first chapters thereof, is highly esteemed by the Brethren as a pastoral instruction : for it elucidates the words of Paul, *I was determined to know nothing among you but Christ and him crucified*, in a most excellent manner.

THEORETIC divinity is read diligently to our young students ; but they are at the same time warned not to dwell upon those points, touching which the holy scriptures have said nothing positive, and are only problematic : for the only fruit which commonly springs from this is endless disputations, from whence no real improvement of the heart can be expected.

CATECHETICAL divinity, on the other hand, is taught incessantly in all the congregations, and the aim is, that it may not only be comprehended by the head, but received and experienced in the heart.

TOUCHING morality, it is not only of importance, that all be taught touching what is to be done, and what to be

left undone, but that all be deduced from the right source. Because theoretic divinity contains the right reasons for what we should do or not do: therefore the Brethren chuse to join always Theologiam dogmaticam & moralem (theoretic and practical divinity) together. They believe that our Lord Jesus Christ and his apostles also thus combined them. Yea they are afraid, as it may too easily happen, that morality becomes sapless, if our Lord Jesus Christ, with all his treasures of salvation which he purchased for us at so dear a rate, yea with his wounds and blood, is not mixed constantly in all things, and if the inward and outward walk of all the children of God is not deduced from thence.

§ 14.

THE Brethren believe with their whole heart what Paul says, "that every soul shall be subject to the higher powers, who rule over him, and therefore assume no authority to themselves in any case, which has a relation to the prerogative of the sovereign in church-affairs, nor any right which is not consistent with the constitution of the established religion, or which has not been expressly granted unto them by the government.

THEREFORE the congregation of the Brethren look upon it as their incumbent duty to give an account of their inward and outward constitution to the government under which they dwell, whenever they are called upon so to do.

It is therefore also a fundamental principle of the Unity, to establish congregations of the Brethren in no country, unless

unless the doctrine and constitution of the Brethren are first examined by order of the government of that country.

THE consequence of this has been, that those immunities and privileges necessary to the very essence of the constitution of the Brethren, have not been granted to the congregations by the respective governments till after a previous examination as aforesaid. And these privileges fix the church rights (*principia juris ecclesiastici*) by which the congregations of the Brethren are to govern themselves. By virtue of these rights the congregations of the Brethren are allowed to regulate their church order and discipline, liturgy and ceremonies. They appoint their pastors and preachers, have their own congregation-houses and chapels, as also burying-grounds: do not stand under the inspection and jurisdiction of the spiritual courtsⁿ, but their whole constitution stands immediately under the inspection and jurisdiction of the supreme government.

§ 15.

HOWEVER, the Brethren look upon the outward church-government in the established Protestant churches, with all their rights (*principiis juris ecclesiastici*) as being so well adapted to the present state of the religious constitutions, that they have reason to thank God for it. But they believe, that it is not at all adapted to the congregations of the Brethren, because they have never been calculated for a national church or established religion. Nor can they ever

ⁿ Hereby is not meant that jurisdiction of the spiritual courts, which relates to civil matters, such as wills, or the form of marriage, &c. but only such as relates to their church-government, discipline, &c. [The Translator.]

become

become such. The aim of the Brethren is alone directed to this, to further the kingdom of Jesus Christ, to be true and living congregations of Jesus Christ, and to build themselves up to a house of God.

To the constitution therefore of a congregation of the Brethren belongs the doctrine of Jesus and his apostles, and also the congregation-order and practice of the latter, and this is the proper rule by which they are to govern themselves. And because the apostolical congregation-constitution is founded upon those divine rights which Christ has purchased, and which he has commanded and granted to his congregation, therefore the Unity holds the apostolic church-constitution as essentially necessary, seeks to preserve it unalterably, and become more and more conformable to it.

FROM hence follows that the Unity, with all its tropes, and all the congregations belonging to it, next to the doctrine of the sufferings of God, make this their principal object. And experience teaches, that such congregation-constitutions can exist very well in the midst of the established religions and church-constitutions, to the honour of Jesus and to universal benefit.

THUS all these things, which according to divine right mark the character and constitution of the universal church of Christ, belong also to the proper character and to the essence of the constitution of the congregations of the Brethren. All their inward and outward regulations are merely and alone intended for the attaining this aim, and for the maintenance of this character.

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THEREFORE

THERE is, therefore, an universal conformity in all the Brethren's congregations, notwithstanding the different tropes, and the different parts of the constitution which have a reference to the different established religions of the countries, and the privileges granted by the different governments. By this the congregations of the Brethren distinguish themselves from the established religions and church-constitutions among Protestants; but they maintain themselves in the universality and fellowship of the faith, in respect of the fundamental truths of the Protestant doctrines, in both branches of the Protestant religion and their constitutions, for their service and the furtherance of the kingdom of Christ in general.

§ 16.

THE rights of an episcopal church, which the Brethren have received from the ancient Brethren's church, is justly acknowledged by them as a gracious benefit bestowed upon them by divine providence. It is also a blessed means, by which the Brethren's congregations and their constitution are supported in the midst of the established Protestant churches. However, these rights are never made use of to any other purpose, but as far as they may prove a means of furthering the kingdom of Jesus in general, and as they are necessary in the Protestant countries, with respect to the established religions and church-constitutions, for the sake of outward order.

ON this account these rights of an episcopal church are esteemed by the Unity of the Brethren as outward church rights; and the ordination of the ministers of the church

church consequent to these rights, as a power and authority conveyed to them by the church to the exercise of church-transactions.

THUS the bishops of the church of the Brethren, and the priests and deacons ordained by them are, as well as other servants of the congregation, under the conference of elders appointed by the synod, and to whom the superintendency and counselling of the whole unity is committed. Nor can they exercise their power to ordain, but with the approbation of those appointed to superintend the Unity.

THE case is the same in the congregations of the Brethren of the Lutheran or reformed tropus, touching the pastors and ministers who have received their ordination in the Lutheran and Reformed churches; these also are subordinate in the exercise of their offices to those who have the special superintendency of the respective congregations, which they serve, and to the elder's conference of the whole Unity.

YEA, in general, the pastors and preachers, as well as all other servants of the congregations of the Brethren, can retain their offices only so long as they exercise them with the power and grace of the Spirit necessary thereunto, and approve themselves as faithful servants of God to their respective congregations.

HENCE it is, that the various ordinations, whether of the episcopal church of the ancient Brethren, or of the Lutheran, or Reformed churches, are esteemed and made use of in the Unitas Fratrum.

§ 17.

IN all cases, connected with the Protestant ecclesiastical laws, that have reference to the government of the respective countries and to the well being of the public, and are not detrimental to the inward constitution, the congregations of the Brethren conduct themselves, in all respects, according to the laws of the country: for example, in such cases, as the publication of the bans, in point of marriage, that none marry who are within the forbidden degrees of relationship, that they are married according to the method prescribed by law, &c.

§ 18.

FOR watching over the strict observance of the laws of the country, the outward order and discipline as becoming a congregation of Jesus; also to stand forth where it is necessary to prevent the congregations losing or suffering encroachments in the rights graciously granted unto them by the government under which they live; to this office the antient Unity of the Brethren appointed certain of their fellow members, by the name of Seniores Civiles, and blessed them thereunto by the imposition of hands. This is still continued in the Unity with blessing. See Crantz's Hist. of the Brethren. Ancient Hist. Part iii. § 31. Modern Hist. Part v. § 125.

THE
PRESENT CONSTITUTION
OF THE
UNITAS FRATRUM.

PART III.

Of the outward Constitution of the UNITAS FRATRUM.

§ I.

ALTHOUGH each congregation-place has its distinct regulation and direction, and no congregation is dependent upon the other; yet all congregations, inasmuch as they are parts of the whole, and altogether compose the Unity, are bound together and united in the closest manner. This bond is an essential part of the constitution of the Brethren, and without this, neither the whole nor the parts could subsist agreeable to their call from the Lord. Therefore to further this, both beneficial and necessary, connexion synods are held from time to time.

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THE following persons come together to the synods: that is, as many of them as can be present according to circumstances.

1. THOSE Brethren, to whom the superintendency and counselling the whole Unity has been committed by the foregoing synod; by virtue of which commission they call the synod together, open it, and then laying down their office, put it into the hands of the synod, because the superintendency of the Unity is in the collective synod, from the time it is opened, and the presidency of the synod is chosen by the synod itself.

2. THOSE servants of the church and its congregations who have either been called to the synod, or have been commissioned thereunto by their congregations.

3. MOREOVER, other deputies are sent from the congregations to the synod, who are chosen by the congregations out of their own members, and who appear at the synod in the name of their congregations.

ALL these members of the synod have not only liberty to deliver their opinions upon every subject, which is discussed, either by word of mouth or by writing, but also upon filling the offices, and on other occasions, by voting; but the votes are always collected with the greatest care that it may be intirely unknown from whom this or the other vote came.

THERE are also at the synod some elderesses present, particularly in that view, that in the deliberations which relate to the different choirs of the sisters, the synod may

receive the necessary information ; but the Brethren alone have votes.

§ 2.

IN each general synod of the Unitas Fratrum, the inward and outward state of the Unity, the concerns of the congregations and missions, and every thing relating thereunto, are taken into mature consideration. Where it is found, that any thing tending to error in doctrine or abuses, have crept in ; the synod seeks not only to remove them, but to prevent them for the future, by salutary regulations.

To this end, at every synod the Brethren bind themselves anew, to abide by the simplicity and purity of the gospel, yea to become continually more simple and pure in the delivery of the doctrine of salvation, and more faithful in the observance thereof.

WHEN the general discussion of all that relates to the doctrine and practice, and the inward and outward prosperity of the Unity is finished ; then the state of each congregation and mission is revised : here, whatever the deputies have to lay before the synod is taken into consideration, and they are advised in such a manner as seems best according to the mind of Jesus Christ, and for the growth in his grace.

§ 3.

THE holy scripture, which, as is said above, is held by the Brethren as the only infallible rule of faith and practice, is likewise at the synods of the Brethren the chief principium decidendi (rule of deciding).

BUT

BUT when affairs are discussed, in which the holy scriptures give no special directions; for example, Appointments to offices, new missions, &c. the Brethren do not venture to act upon their insight alone, but have agreed unanimously, in all affairs of importance, the consequences of which they are not able to foresee, to lay the matter before the LORD, and to implore him that he would make his will known unto them by lot.

WHEN any thing is confirmed by lot, they take it as out of the hand of the LORD, in childlike confidence, and seek to follow it faithfully.

HERE it is to be observed, 1. That every time the lot is made use of, a thorough and mature consideration of all circumstances precedes. 2. That the lot is never made use of to compel any one to any thing, for example, to a journey, to undertake an office, or to any thing else which may be proposed to him, contrary to his conviction or will.

FROM hence it appears evidently, that the use of the lot by the Unitas Fratrum, is founded partly upon a knowledge of human insufficiency, notwithstanding the best intentions, and partly upon an entire confidence in the gracious condescension of our Lord Jesus Christ. At the use of the lot the chief aim of the wishes of the Brethren is always, that not their but his will may be done.

IN this reliance upon him, the Brethren have been strengthened by an experience of near fifty years, as our Saviour has set his seal to it in innumerable cases, and that in a very extraordinary manner.

§ 4.

THE chief deliberations and resolutions of the synod are, before the close, once more distinctly read to the full synod, and if again agreed unto, they are communicated to the congregations.

THE synod likewise appoints the superintendency of the Unity. The persons who compose it are chosen by all the members of the synod, and confirmed by our Lord, and these are the counsel of the Unity. This superintendency consists of sometimes more, sometimes fewer elders, and are therefore in their collective body called, *The Elder's Conference of the Unity*. The incumbence of these is, to endeavour to the best of their power and knowledge, to counsel and advise in all things which relate to the connexion of all the congregations with each other, to the necessary supply of offices, the faithful providing for the missions, the careful service of the children in the institutions for the education of the children, and the day-schools, the inspection over the writings which are to be printed, and whatever relates to the inward or outward weal or woe of the Unity; and above all, they make it their chief concern, that the doctrine delivered in all the congregations be conformable to the holy scriptures and the Augustan confession, and that the walk of the members of the Unity be agreeable thereunto.

BUT this superintendency is not fixed in certain persons, but the persons composing it are appointed anew at every general synod, and it is altered in the form and manner as then found to be most proper.

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§ 5.

§ 5.

IN all the congregations it is a matter of concern, that the children be trained up in the nurture and admonition of the Lord. Therefore the parents, upon whom this duty is laid by God himself, are not only faithfully exhorted to attend to it, but where it is necessary, they also receive the needful instruction how to put it in practice.

FOR the children, both boys and girls respectively, schools are established, in which, under the inspection of the minister and elders of the place, they are instructed in the rudiments of human knowledge, as is the case in other well regulated schools, by teachers of their own sex.

BUT, as it is a chief aim of the Unity of the Brethren, that the children may obtain, in their tender years, a right impression of the corruption of human nature, and the restoration by Jesus Christ; therefore, besides the schools, not only the children, but the greater boys and girls, who are already learning trades, are instructed in, and examined touching the fundamental truths of the gospel, by the minister of the place; and this is set before them in such a manner, that they are at the same time shewn how they may arrive at the enjoyment of the grace and all the benefits of salvation purchased for them by the bloody atonement of Jesus.

§ 6.

BESIDES these usual schools and the instruction of the youth in all the congregations; there are also in the Unity particular oeconomies for education, in which the children

of those servants of the Lord who preach the gospel to the heathen, or who, on account of their calling, live now here, and soon after in another place, and who cannot attend sufficiently to the education of their children, are not only provided for with every thing necessary to their outward support, but are nurtured with the greatest care, and educated with parental faithfulness by brethren and sisters appointed thereunto; which is also the case in congregation-places with the orphans.

FOR those boys who are set apart for study, a *pædagogium* is established, in which they are instructed in the languages and other useful parts of science, and at the same time they have the happiness to be under a careful inspection.

OUT of the *Pædagogium* they are sent into the seminary or college of the Unity, the chief aim of which is, that such young people who devote themselves entirely to the service of God may become well versed in the original languages, obtain a competent knowledge of the necessary systems of history, philosophy, mathematics, and theology, and at the same time be constantly put in mind of the aim of their being in the seminary; namely, that they may be rightly grounded in the living knowledge of Jesus Christ himself; that in time to come they may be able to relate with joy, what God has done on their souls, whether employed in the instruction of children, or as messengers among the heathen, or as ministers in the congregations.

§ 7.

THE unmarried men and grown up boys in the congregation-places live together in a particular house, which is called the choir-house of the single brethren. In the same

manner the unmarried women and great girls dwell together in a single sister's choir-house. And thus in the larger congregations there are widowers and widows houses. In these houses, each choir and every member thereof attends to his calling, works in stillness, and endeavours to eat his own bread ; under the inspection and care of one or more elders of their sex.

As these choirs are often numerous, care is taken, that in each room, in which it frequently happens that six, eight or more dwell, a proper inspection is appointed, that so blessed harmony and good order may not, in any wise, be interrupted.

EACH choir has, beside the public congregation-meetings, its own peculiar meetings for edification, in which all that relates to a godly life and conversation is set before them ; yea, each of these choirs begins and ends the day by presenting themselves in fellowship before the Lord to implore his blessing.

THE outward regulations touching eating and sleeping, are agreeable to the nature of such a house, and consequently in fellowship : yet attention is paid to the difference in the way of living, of rank and age, and all possible convenience is procured for the weakly and sick.

THE brethren and sisters who work and serve in the families of the married people, enjoy the same attendance and care touching their souls, by the elders of their choirs, and they attend the meetings of their choir, but they do not therefore always dwell and sleep in their choir-houses ; but this is regulated according to the domestic circumstances of each family.

THESE

THESE choir-houses, touching both their inward and outward regulations, stand under the elders, to whom the direction of the whole congregation is committed.

§ 8.

WHEN persons are married with the advice of the elders, either because their parents or they themselves think it expedient, or because their calling and other circumstances seem to require it, it is done after mature consideration, with the full and free concurrence of the persons concerned, and never without the consent of the parents.

AFTER the parties have been betrothed, the bans are published according to the constitution of the country, and then they are married by the regular minister in the presence of the whole congregation P.

AFTER their marriage, the new married couple are recommended to the faithful care and advice of the elders of the married choir, and that is a chief point of the concern of the elders, that they begin their married state in the presence of God, and continue to deport themselves in it in the name of Jesus, as an image of Christ and his church. (Eph. 5.)

§ 9.

THE ministerium ecclesiasticum (ecclesiastical offices) continues in the Unitas Fratrum in the order used in the

p In Holland and England marriages are performed according to the constitutions of those countries.

ancient

ancient church of the Brethren, and consists of bishops, co-bishops, civil-seniors and con-seniors, presbyters and deacons, as all these church offices, and degrees, and their incumbencies, are plainly described by Comenius.

THESE offices are subordinate one to the other, as follows from the nature of the thing; and the exercise of them depends partly upon the elders conference of the congregation to which they minister, or partly upon the superintendency of the Unity, as has been clearly mentioned in Part ii. § 16.

§ 10.

EACH congregation is governed by a conference of elders, touching whom it is principally required, that they be persons who are filled with the spirit of wisdom and of counsel, have a good testimony in the hearts of the members of the congregation, and have by experience attained senses that are well exercised.

THIS elders conference have in charge to watch over the whole congregation, over the doctrine, the walk and conversation of the members of the congregation, the course of all the choirs and of each person, and to make and execute the most beneficial proposals in all cases, and to avert all hurt and danger.

BUT to the more effectual attainment of this aim, some brethren are particularly appointed and called, The Board of Overseers, whose office it is to have a watchful eye over the domestic course and the manner of conducting handicraft businesses and commerce in the congregation; to settle differences, which may arise, between members of the congregation,

gregation, in a brotherly manner, and to labour with all possible faithfulness to the end, that all things be conducted honestly and orderly, not only before the Lord, but also before men.

§ 11.

THE office of the minister in each congregation is always committed to an ordained brother, who is thoroughly versed in the sacred scriptures, and he bears the name of the preacher. And although in the Unitas Fratrum such brethren who have not had the usual university education are also made use of as preachers: yet in the common course, none are taken but such as understand the bible in the original languages, and have attained a solid knowledge of theology. Even those preachers among the Brethren who have not studied at any university are so well grounded in the word of God, that their discourses shew it.

ALTHOUGH in the Brethren's congregations no one can and dare teach publicly, who has not been sufficiently proved, regularly called, presented to the congregation and accepted, and regularly inducted into his office; yet all the members of the congregation may and should, in a private manner, according to the command of our gracious Saviour, exhort, warn, encourage, and stir one another up to the faithful following of Jesus.

§ 12.

THE meetings of the Brethren for divine worship, are intended for the daily and necessary nourishment of the inward man, by the gospel, and the closer application thereof to the heart. These are partly, general doctrinal meet-

meetings, into which every one, even strangers, may come, partly, special meetings of the communicants or of the choirs, as of the married people, the single brethren, the widowers, the single sisters, the widows, the children.

In all the congregations there is commonly a daily meeting of the children in the forenoon, in which a text out of the bible is treated of briefly by a minister of the congregation, and the children are admonished and provoked to love in a hearty manner, as is suited to children. Such adults whose time and business allow it, also attend these meetings, and these meetings are called *Children's meetings*.

TOWARDS evening, commonly at dusk, when the tradesmen and day labourers end their labour, there is a meeting for all the members of the congregation, in which a teacher of the congregation delivers a discourse upon a text out of the bible.

ABOUT nine in the evening, and consequently shortly before bed-time, there is another meeting for all, in which commonly the subject of the text used for the edification of the whole on that day, is sung upon, with verses which illustrate the subject: and this meeting is called a *Singing hour*.

§ 13.

THESE texts out of the bible have been, ever since the year 1731, printed yearly in a book, and each text illustrated by a collect. See Crantz's Hist. of the Brethren, Modern Hist. Part ii. § 21. They are called, Watch Words and Doctrinal Texts, and contain exhortations, promises,

promises, warnings, consolations out of the Old and New Testament. They are always collected anew for the following year, and prepared for the press in proper time, that they may, if possible, be made use of at the beginning of each year in all the congregations, colonies, and posts. Experience has taught, that they are a blessed means of feeding the congregations in all parts of the earth, with the same pasture, out of the word of God, and of preserving them in the same mind.

§ 14.

ONE or more of these meetings are particularly set apart for reading publicly a lesson out of the bible, which has been found a real blessing to the whole congregation. From Christmas to Easter, the acts of our Lord and Saviour Jesus Christ, as they are drawn together out of the four evangelists, are commonly read in several meetings in each week, and thus the harmony of the four evangelists is concluded by Easter. From Whitsuntide the acts of the apostles are read, and when they are at an end, the epistles of the apostles, as also the prophets and the Psalms are read in the remaining part of the year. The epistles are read according to the order of time in which they were written, as many matters contained in them are rendered by that means more easy to be understood. Not only short portions or chapters are read in a meeting, but the whole transaction or subject, treated of, is taken together. If a suitable verse occurs to the mind of the reader, while he is reading, it is sung, between the parts of the lesson, to the enlivening of the congregation. He is also at liberty, if he feels a particular impulse, by occasion of any subject that arises, to speak something upon it, or to add a few words by way of

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explanation

explanation or illustration of the meaning, but this must be done with spirit and grace.

§ 15.

In the congregations of the Brethren, Sunday is entirely devoted to edification. The beginning is commonly made about eight o'clock in the forenoon, with the church litany, which is prayed by the minister, and is accompanied by the whole congregation with short aspirations; for example, when the minister prays, *LORD GOD, our Father which art in heaven*, the whole congregation, as with one voice, adds, *Hallowed be thy name, thy kingdom come, &c.* and prays the whole Lord's prayer. When the minister prays, *From coldness towards thy merit and death*, the whole congregation adds, *Preserve us, O dear Lord and God!* In this litany prayers are always offered up for the government under which each congregation lives, and for the supreme magistrate of the country by name, and the local and subordinate magistrates are remembered. This meeting appointed for praying the litany is one of the most blessed meetings, and none would be absent from it without the most urgent necessity⁹.

ABOUT ten o'clock in the forenoon on Sunday is a sermon, which is delivered in those places where the congre-

⁹ There is some difference in the order of the meetings both on Sunday and in the week days. What is said in general of the time set apart for the meetings is the case in most of the congregation-places of the Brethren abroad; In the English congregations, most of which are so situated, that the members of the congregation live scattered in the cities, towns, or countries, where they are settled, the times of the meetings are determined by the circumstances. In most of the congregations in England, the litany is prayed just before the sermon in the same meeting. [The Translator.]

gations have public churches, in the church, in the other congregations, in the hall of that congregation, where other meetings are kept by the regular minister of that congregation. He is at liberty to chuse what text for his sermon he pleases: but in most of the congregations in such countries, where the Lutheran religion is established, the sermon is commonly preached upon the usual Sunday's gospel or epistle. A hymn, or some verses out of a hymn, is sung before the sermon, and after the sermon the meeting is concluded with the Lord's prayer, singing some verses of a hymn, and the usual blessing.

In some places at two in the afternoon, in others in the forenoon, between the church-litany and the sermon, is a meeting for the children, in which the doctrinal text of that day is spoken upon. About three is a meeting for the married people, in which a discourse is delivered, and the blessing purchased by the meritorious life and sufferings of Jesus, by which the matrimonial state may be conducted happily according to the mind of Christ, is set forth.

SUCH discourses are also delivered to the widowers, widows, single brethren, single sisters, to each division separately, in the week days, and how they may apply the merits of Jesus to the sanctification of soul and body in their calling and state, is laid down as has been already mentioned in § 7.

ABOUT five o'clock in the afternoon is a liturgic meeting of the communicants, in which a solemn hymn is sung to the Father, Son, and Holy Ghost. These hymns are expressive both of their understanding in the gospel, and of the sensations of their hearts on account of the benefits of

grace, which God in Christ has revealed unto and grants them to enjoy. Therefore they accompany their songs of praise and thanksgiving with an outward sign of their devotion, by either standing, kneeling, or falling prostrate.

TOWARDS evening is a meeting of the whole congregation, in which, by occasion of the watch-word or doctrinal text, the great grace which God shews to a congregation of Jesus Christ and all its members, is more particularly treated of; and how they should walk before him worthy of this heavenly calling until the day of his appearing. And this is called, *The Congregation meeting*.

FINALLY, the solemnization of Sunday is commonly concluded about nine o'clock with an *evening blessing* of the whole congregation^r.

§ 16.

BESIDE the liturgic meetings on Sunday, as mentioned above, some meetings are also appointed in the week days for singing such hymns of praise and thanksgiving, among which that hymn, *O head so full of bruises*, &c. which is sung on Friday evening, is particularly distinguished. In these liturgic meetings the kiss of peace is imparted by each to the person who stands next, both on the brethren's and on the sisters side^s; and this is done during the singing such a part of the hymn as has a reference to the covenant of

^r The first and last meetings in a family, in which they recommend themselves to God and his grace, is called in Germany, the morning or evening blessing. [The Translator.]

^s In the meetings of the Brethren each sex sits separately, the Brethren commonly on one side and the sisters on the other side of the chapel or hall. [The Translator.]

love and peace, in which the members of the congregation are united with each other.

THESE liturgic hymns are sung alternately by the brethren and sisters, so that some lines are sung by the brethren, and then some by the sisters, and some by both divisions together; by which means the singing is rendered more agreeable, and it promotes the attention and presence of mind of each person present.

§ 17.

THERE is also a weekly meeting for that company which have bound themselves to make particular intercession for the furtherance and spreading of the work of the Lord, for all the inward and outward concerns of the congregation, for the magistracy, for the servants of the church, and for all those who recommend themselves to the prayers of the congregation. This regulation was made in the year 1727. (See Crantz's Hist. of the Brethren. Modern Hist. Part ii. § 21.) Each member of this company chuses for himself an hour by day or night, in which he makes it his peculiar employment to cry unto the Lord for his protection and help in all the circumstances of the congregations, and also of the missions among the heathen.

THESE come together once in a week, to praise and adore the Lord in fellowship for his gracious assistance. In such meetings also the subjects, which they are especially to bring before God in prayer, are mentioned to them.

§ 18.

THE singing in the meetings of the Brethren has something very agreeable in it, because it is very different from the

the usual loud shouting of the Psalms or hymns, and is on that account more devout and harmonious. The hymns which are at present most in use are, for the most part, in the *Kleinen Brueder Gesang buch*^{*}: and are partly taken out of the hymns of the primitive church, of the Unity of the Brethren, and of the Lutheran church, and partly out of those of Paul Gerhard's and other later collections of hymns.

SOME hymns which a quarter of a century ago were either made use of in the congregation, or printed in collections of hymns, have been long set aside and disused, though they never bore the meaning which was affixed to them, partly out of mockery, and partly out of misunderstanding, but as some of them were not adequate to the simplicity and seriousness of the divine truths, and were interwoven with a play upon words, which sunk into trifling, therefore they are laid aside.

YEA, the ministers of the church of the Brethren have taken much pains, from time to time, to express themselves in hymns in a more intelligible, clear and simple manner, that no devout and thinking heart needs hesitate, while he is singing, or be silent, upon the question to himself, Understandest thou what thou art singing? Anthems or cantatas are, from time to time, composed and printed, both for the common festivals of the christian church, and for the particular solemn-memorial days of the church of the Brethren; these are sung by the musical choir of each congregation, and accompanied with soft instrumental music^u,

^{*} This hymn book is not in English. The Brethren in England have printed several hymn books. [The Translator.]

^u In most of the foreign congregations, and in some of the English congregations this is the case, but it is not to be met with in some of the lesser congregations, for want of hands and voices. [The Translator.]

and,

and at proper intervals the whole congregation sing verses suitable to the subject.

IN the meetings of the children it frequently occurs, that they are catechised in a very pleasing manner with verses. The minister changes the beginning of a verse into a question, the children answer by singing the remaining part of the verse. For instance, when the minister sings, Where are you your life eyeing? The children answer, Upon the cross as dying,—Our healer sinks in death, &c. Question: What will you without fail? Answer, His death and passion ever,—Till soul and body sever,—Shall in my heart's recess prevail; or, Why was Christ's soul with hellish pangs surrounded? Answer, Alas, my sins have him my Saviour wounded,—I should have waded thro' this sea of anguish,—Which made him languish. Question: To whom doth now all praise pertain? Answer, Unto the Lamb, for he was slain!—and hath redeemed us by his blood,—and made us kings and priests to God.

THIS pleasing kind of catechisation, and the children's singing, has made such an impression on many hearers as will be indelible.

§ 19.

BUT few peculiar church rites and ceremonies are found in the congregations of the Brethren. It is rather observable, that a certain simplicity agreeable to the nature of the thing rules in all their church acts. Their ministers are not distinguished from others in their dress, except that at solemn church-acts and particularly at the holy communion they wear a surplice.

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At the baptism of children there are commonly five witnesses^w, who, after the baptism, together with the minister, lay their hands on the child, and bless it.

The so called exorcism is not used to children^x, but they are ardently commended by the minister in a fervent prayer, to the gracious protection of God from all evil, from the power of sin and satan. On the other hand, at the baptism of the adult heathen something like an exorcism is used with blessing; as before the baptism all the powers of darkness are commanded to depart from the persons to be baptized, and they are devoted to the Lord Jesus Christ in prayer.

§ 20.

At the communion the hallowed bread is consecrated and administered by the officiating minister, with the assistance of some deacons, to the communicants, and kept so long in their hands, till it is distributed to all, then it is enjoyed by all in the same instant, and after the enjoyment the Lord is adored by the participants on their knees or prostrate; on which occasion the consecrator commonly repeats once more the words of institution, "Eat, this is his body; which is given for you." Thus also the blessed cup is divided among the communicants; and they drink of it.

^w In some places there are but three witnesses. [The Translator.]

^x Something like this is used in some Protestant religions abroad at the baptism of children. [The Translator.]

THE holy communion is administered in the congregations of the Brethren once in four weeks, in the evening of the sabbath. All the communicants who have freedom in their hearts so to do, go then to the communion.

IN the week before the communion, the minister reminds all the participants of the proper and real preparation to this great matter, agreeable to the exhortation of St. Paul, *Let each one examine himself, and so eat, &c.* and applies it closely to their hearts. Yet the brethren are spoken with by their elders, and the sisters by their elderesses before the communion, that they may obtain a knowledge of the state of their hearts; and as the elders stand in the closest connexion with the brethren and sisters, therefore they are able to give them the most certain advice, and sometimes, for conscience sake, to counsel them, after consulting the elders of the congregation, to abstain once, and even oftener, if found necessary, from the holy communion.

IN this case it is particularly attended to, that no one pass an improper judgment about those who do not go once or oftener to the communion, whether such abstain either on account of their own conviction or by the advice of the elders, or that no one enquire, out of idle curiosity, into the cause of their abstaining from the holy communion.

As the brethren live in constant confidence of heart with their elders, and the sisters with the elderesses, and pour out all their concerns and open the state of their hearts

hearts unto them ; therefore there is no other confession among the Brethren. The absolution is also only prayed for, in fellowship, before the holy communion, and accompanied with the kiss of peace.

§ 21.

THE Pedilavium or foot-washing was, at the beginning of the renewed Brethren's church, made use of by a few persons among themselves (See Crantz's Hist. of the Brethren. Modern Hist. Part ii. § 21.) They looked upon themselves as bound to follow the command of Christ in John xiii. *Ye ought to wash one another's feet.* But it was not done before the holy communion, much less with the whole congregation. This first took place in some congregations after the Brethren were spread in foreign countries and colonies, and in the beginning it was done before every communion : but at present it is only administered to the whole congregation at certain times, for instance, on Maundy Thursday. Care is taken, on this occasion, that not only the elders of the congregations, but the other communicants also wash one another's feet.

EACH sex has the foot-washing among themselves, either in different halls or at different times ; and the minister during the transaction sings suitable verses, which treat of the cleansing, and washing away of sin, by the blood of Christ.

THE foot-washing is also usual in other cases, for instance, When a whole choir celebrate their annual festival, when they call to mind all the grace and benefits received from the Lord in the foregoing year, and implore, in fellowship,

ship, pardon for all unfaithfulness, defects and mistakes which have been committed.

§ 22.

SUCH as are near death are blessed by their elders to their departure; but not just in the moment of their expiring, as this is uncertain, and many patients are just then not present to themselves.

THERE is still a particular usage in the congregations of the Brethren; they assemble together on Easter Sunday, at the rising of the sun, in their burying grounds. First, They call to mind, on this occasion, the resurrection of their Lord and Saviour; and when the minister addresses the congregation with the words, *The LORD is risen*, the whole congregation answers, as with one voice, *He is risen indeed*. Then the minister reads a confession, or what is called the Easter liturgy, and in this, the everlasting fellowship with those, who in the foregoing twelvemonths fell asleep in the Lord, is called to mind.

THIS is however to be observed in general, touching the rites and usages in the congregations of the Brethren, that they do not remain, in all places and at all times the same, without any alteration. The Brethren have reserved to themselves the liberty to alter and to amend, which the ancient Brethren in Bohemia and Moravia made use of, when they regulated their church-discipline, agreeable to the old canon, *Differentia cæremoniarum non tollit unitatem ecclesiæ* (the difference in ceremonies does not break the unity of the church.)

§ 23.

THE church of the Brethren has established certain rules and orders in all congregation-places. These rules are calculated that all evil may be prevented in the congregation, and that every thing which could give rise to sin, might, as far as possible, be removed out of the way. These rules and orders of the congregation are laid before all those who desire to be received into the congregation. If they accede to them willingly and with conviction, then they promise to observe them by giving their hands, or subscribing them; but they remain at their full liberty, that if they change their mind, they may leave the congregation, and are no longer bound by these rules and orders.

WHOEVER is so unfortunate as not to deport himself conformable to the rules and orders of the congregation, and has of course lost sight of the aim of his being in the congregation, he falls under the church discipline, which has been handed down, in the congregations of the Brethren, from ancient times. An offensive walk, seducing to the works of the flesh, or to what is called by the name of free-thinking, yea, every thing which can prove a hurt to souls, or a loss of the glory in Christ, are transgressions which fall under church discipline. On such occasions, not only the transgression against the congregation rule is attended to, but the wrong state of heart out of which such evils flows, is also taken into consideration.

§ 24.

EACH brother or sister in the congregation who observes any thing wrong or offensive in another, be it who it will, is bound, according to the rule which our Lord has given,

to mention it to the persons themselves, and to exhort and reprove them. If this doth not avail, their duty then requires, that they neither conceal it, nor make it imprudently known in an improper place, but they are to acquaint their elders of it, that it may be examined into.

If the person who has committed the offence can, by hearty conversation and exhortation, be brought to a real sense of his fault, and to repentance, the elders try to make an end of it in stillness. But such a person abstains, as is fitting, from the holy communion for a longer or shorter time, according to the nature of the case and circumstances; and if he does not abstain of himself, it is then declared unto him in the name of the congregation, that he cannot be admitted unto it.

§ 25.

Does this not produce the intended fruit, viz. amendment; he is then called before the board of overseers, where his transgression is not only earnestly brought home to his conscience, but if he dwells in a congregation-place, it is also declared unto him, that if all the admonitions he receives do not lead him to amendment, he will deprive himself of the fellowship of the Brethren, yea more, of the privilege of dwelling in the congregation-place, in consequence of having, of his own free will, acceded to the regulations of the congregation.

If this has not the desired effect, then the board of overseers declares in the name of the congregation to such a person, who continues to give offence, particularly if he seeks to seduce others, that he can dwell no longer in the congregation-place. Such an exclusion is made known in the
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the public congregation council: but this is not done with denouncing such curses as are usual at excommunications or bans, but with a sorrowful and compassionate feeling, and hearty admonition, and commending such an unfortunate person to the mercy of God.

§ 26.

No loss of temporal honour, dignity, or fortune, attends this exclusion; as the church or congregation-discipline has not a mere civil regulation for its object, and therefore does not pass sentence upon, and punish, a civil transgression, or lay a civil punishment upon a mere spiritual transgression.

WHOEVER, contrary to expectation, should fall so far as to be guilty of trespasses against the laws, as by fornication, adultery, theft, breach of the peace, drunkenness, fraud in dealing, defrauding intentionally in the taxes and impositions of government, and other vicious deviations, such an one is left to the examination of a magistrate, and to be punished according to law.

SUCH a transgressor is, however, no more looked upon as a member of the congregation, nor tolerated among them: until it be evident, that he is thoroughly converted, and that his heart and mind is truly changed before he can be esteemed as fit to enjoy the communion of faith, and to dwell in the congregation.

AND this is that which is properly attended to, at the time, when the censure of the congregation is removed, and a person re-admitted to the holy communion. The
congre-

congregation of the Brethren has no fixed canons or rules which establish the length of time, in which a person must remain under censure, or any outward penances, as a proof of his repentance. But as soon as a real amendment and thorough conversion is perceived in any one under discipline, then he is, according to the measure of the degree of his chastisement, either admitted in stillness to the holy communion, or reconciled to the congregation, after reading publicly his deprecation, or he is absolved from his transgression by imposition of hands in the presence of the congregation.

§ 27.

BUT whoever does not bear his chastisement with patience, is angry on that account, and becomes callous in his mind, he either separates himself from the congregation, or receives, as is already mentioned above, the advice to withdraw from the congregation-place. Of the first sort there are, alas, many scattered in the world, who, because they were not allowed to live in the congregation according to the will of the flesh and of carnal reasoning, have complained of compulsion and blind obedience, lay the fault of their deviations upon others, and heap up condemnation upon themselves by their lies and scandals.

GREAT patience is shewn in the congregations of the Brethren with poor and weak minds, who do not walk according to the rule which the mind of Christ requires, more from weakness, than wickedness, and one waits with great forbearance and indulgence for the fortunate moment, when they find their hearts, and turn to the Lord, who has also bought them with his blood. But they must not

not seek to propagate their wrong way of thinking, about which they may and ought always to speak uprightly with their elders who are appointed to watch over them: for as soon as they become seducers, the congregation pray not only in their litany, *Put far from thy people all seducers*; but they also seek to put it practically into execution. Such persons are desired, having the free disposal of their goods and chattels, to remove to some other place, and to avoid the fellowship of the Brethren. Neither can they be received into other congregation-places, as they can produce no such testimonials from their elders, as are given to members of the congregation, who remove to other congregation-places. But such seducers are left to him and his unbounded mercy, who, although he is love itself, yet pronounces a severe sentence upon them, Matt. 18. 6.

F I N I S.